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BISMARCK, NORTH DAKOTA

Dec. 13, 1928

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LEWIS F. CRAWFORD, SUPERINTENDENT

*Crawford*

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Mr. W. S. Campbell,  
University of Oklahoma,  
Norman, Okla.

Dear Mr. Campbell:

I was very pleased to receive your letter of the 10th and to note that you have such an excellent background for your study of Sitting Bull. I probably owe you an apology for the vigor of my last letter, but our experience has been such that at the suspicion of "journalist" we retire from action with all possible speed. A man in my position is besieged by so many optimistic souls who know they can write history if someone will give them the information, that he is driven almost to distraction. My information has more than once appeared in such a twisted form that no one could recognize it, and with my name adduced as authority.

I shall certainly be glad to give you whatever help I can in my present overworked position. I am writing a history of North Dakota and will, of course, have something to say about the activities of Sitting Bull and his followers. However, I shall still have time to suggest to you some points that you will need to investigate.

You ask my opinion of McLaughlin's book. I am giving you the following in strict confidence and, I hope, without any prejudice whatever. But it is time the real motive behind McLaughlin's actions be given to the public.

To begin with, McLaughlin was a very strict Catholic; Sitting Bull was independent and refused to accept any white man's religion. The Catholics had a dominating influence over the Indians in this territory for many years, particularly when the representative of the government, as in this case, was a member of that faith.

McLaughlin had a number of positions at his disposal that furnished rations and a salary of \$10 a month. These positions, which were mostly sinecures, were given only to Catholics, which naturally offended Indians of different sects and those who, like Sitting Bull, were independent and